

# Weird Religious Ceremony

The weirdest religious ceremony practiced in the world is fire walking. There are only two islands, both in Polynesia, where the old heathen custom of fire walking can be witnessed. One is the little island of Boga (pronounced Boga), one of the Fijian group not far from Suva. The other, the island of Ralata, not forty miles distant from Tahiti, is the home of the "Umu Ti" and its priests, Taero and Tupua, are the only ones living who can perform the ceremony.

While the natives are engaged in preparing the "Umu," Taero and Tupua, the priests, are wandering in mountain fastnesses offering prayers to their goddess and looking for her signal. Deep silence reigns over them, for they are away from the noisy mirth of the village, and save the deep booming of the distant breakers dashing on the reef, naught is heard but their own weird chant, sung in a low monotone.

Taero and Tupua are eagerly seeking among the motionless plants for the sign while singing their prayer. Thus chanting, suddenly they notice one "U" bush in contrast to the surrounding ones quivering as though imbued with life. Shaking the tiny drops of dew away to fall like diamonds on the grass.

Reverently they bow their heads. Their goddess has heard their supplication.

Carefully the palmed bushes are borne to the village, where, all being in readiness, the ceremony begins.

When all is in readiness a procession is formed, there being no restriction on the number of persons to participate. The natives are barefooted

across the fiery furnace, the priests praying, the native followers, chanting an old "himine," while the Europeans are anxiously wondering what the outcome will be.

During the month of July, 1899, a party witnessing the Umu Ti at Ralata tried to get snapshots of the affair, but difficulty was met in the denseness of the steam.

A fair photo was obtained of the director of the U. S. S. Company walk-

ing at every step. And in the fire-walking proposition the stones are red hot. No, they are white hot.

"Why was it that they didn't hurt?" "It's more than I know."

"To be sure, I did try to have faith in the priests, but I am not certain that I succeeded. It seems to me that in my heart of hearts I really expected to be burned all the time."

At the conclusion of the procession carcasses of pigs, with fowls, yam and



FIRE WALKING CEREMONY PRACTICED BY FIJIS.

and decorated with garlands of flowers, and the Europeans clad in heavy boots.

The priests lead the way, bearing the sacred fire plant, with which they occasionally beat the ground before them, while murmuring mystic words in old Tahitian. Then, stepping down upon the hot stones which form the floor of the pit the company marches

ing through the Umu Ti. He said afterwards that the only discomfort he felt was the intense heat on his face—as great as he could bear.

"My boots were heavy," he said, "but I do not see how they could have saved my feet from blistering. I have walked over sidewalks in the Eastern states when the sun beat upon the planks was so great that it pained my

feet, were placed in the Umu and baked, and two hours later the feast that was spread was sufficient evidence that the stones were hot.

The natives gathered around, big and little, all greedily awaiting their turn. One might have thought to look at them that fire walking betrays a better appetite than any form of tramping.

## MAINLY ABOUT LOVE.

Boston Transcript's Comments on Duke of Manchester's Wedding.

It's rank nonsense to presume that a man can't love a woman just as well if she is the daughter of a millionaire as if she were only a saleswoman, and just as silly, too, to think a woman can't be as devoted to a man with a title as to one who is a motorman, for instance. It's all in the man, and it's all in the woman. There's just as much so-called love among titles and dollars as there is among the roses, and the chances are as good for permanent happiness in one case as in the other. All of which is apropos of the wedding of Miss Zimmerman with the duke of Manchester. A solid foundation for reasoning that they will be as happy as the average couple, qualitatively and quantitatively, is the love of living that each of them enjoys. He is young and full of snap and she is young and full of spirit. They have for some time been in some terms where "his grace" was simply "Gracie" for short, and as long as she calls him it will be safe to say they have not arrived at the state of strained relations where either admits to the other that "it was a mistake." The duke's family, as represented by his grandmother, is finding no fault and the bride's "Yolks," i. e., her father, stood on the pier with outstretched arms waiting to embrace his children in their. It's rather a pity that "Gracie" wasn't here in time to have had a Thanksgiving dinner with the "Yolks" and bird-pro-tem, as the piece de resistance.—Boston Transcript.

## Turkish Fear of Pests.

An example of the extent to which sepiology is carried in Turkey, was furnished by an incident which happened to the grand vizier the other day. Even the highest personage in Turkey are not exempt from suspicion. Their movements are watched and reported to the palace by an army of spies who swarm in every quarter. The grand vizier recently was driving through the main street of Pera, when a carriage came off from a cross street and nearly collided with him. With carriages drew up to avoid collision; during the stoppage the grand vizier recognized the occupant of the other carriage as Raschad Effendi, the sultan's brother, who must have succeeded to the throne. The grand vizier naturally saluted him and his salute was returned, and both went on their way. Shortly afterward the vizier was summoned to the palace, where it had been reported that he had had a meeting with the heir to the throne. It took the whole of one day

to satisfy the sultan that the meeting had been accidental and not premeditated, and that no plot was being hatched against his majesty.—John Crocker in Chicago Record.

## Firing at Dummy Heads.

The Germans are purposing to use for practice small globes made of silk, called "balloon targets," to represent the heads of men firing from a shelter trench or from behind cover. These, says the Army and Navy Journal, are to be placed at irregular intervals, representing groups in a line of extended men as well as individuals, and care is to be taken that when a moving target is used its upper edge is not to be of uniform height and the intervals between the several figures are to be irregular. When the target represents artillery in action the dummies are to be carefully placed as much under cover as the ground will permit. The targets are not to be exposed until the troops are called upon to open fire upon them. Instructions are given as to advancing by rushes, firing at every halt, and also as to the final charge with the bayonet. The firing will see the effect produced by their shots, they will learn to observe the gaps made in the enemy's line and to concentrate their fire upon the groups which remain.

## Art of Breaking Stones.

A writer in a London newspaper says there is art even in stone-breaking. A knowledge of the "grain" in stones is essential to good results. "The machine ignores grain altogether, and by mere hard pressure, indiscriminately applied, recklessly crushes up the stone in its iron jaws, afterward cleverly sorting the result in a revolving perforated cylinder underneath. A rapid hand with stone thus crushed is not so clean, so elastic nor so lasting as one with stones broken in the old style, where the natural lines of cleavage were respected."

## American Wall Paper Sailed There.

The British embassy at Washington is being enlarged and refurnished. Most of the material is brought from England—the carpets, the hangings and the furniture—but the wall paper is of American make. The British ambassador and Lady Pauncefoot had a large package of samples of wall paper sent from England, the best that is produced there, but nothing suited them so well as what they found in this country.

The world is not ruled by the so-called rulers, but by the people, who make the rulers.

## PLAIN JUSTICE.

Mark Twain Closes a Greedy Cabman to Be Fined.

And it is well that in our own country we have at least one man who is acting on resolute lines. We need that man. We need him in every town, in every precinct. We need him in every train and boat, and in every hotel and restaurant. We need him in every city hall where public service is subordinate to party convenience. We need him wherever there is rudeness and lawlessness and meanness and dishonesty. The man who has set the example for us and awakened us to the chance of righting wrongs that seem to easy going folks to be hardly worth righting is Mr. Clemens, otherwise known as Mark Twain. A cabman overcharged him. It is the common practice of cabmen to do so. Generally the overcharge is accompanied by insolence if the "fare" objects. Mr. Clemens would not pay the unjust charge and had the fellow before the marshal, with the result that he is now out of a job, his license having been rescinded. Mr. Clemens has done a service to the public, and he deserves its thanks. He has taught a lesson to a class that especially needs it, for the rapacity and ill-manners of cabmen has made riding in rented vehicles almost impossible to the majority. To be sure, others find more difficulty in securing justice. It would be of no use for one living under certain municipal administrations to try to punish a policeman for insolence, drunkenness, or dishonesty. If he made the charge his life would become a burden to him by reason of the persecution that would follow. But the courts are always open, and although to carry a case into them involves delay—some of it purposed and persecutive on the part of the lawyers—in some fashion justice could be obtained, we may be sure, if only the determination existed. A society for making servants of the public work in the public interests need not be large nor rich. It would suffice that it meant business.—Brooklyn Eagle.

College Boy on Holiday. And it came to pass that as the holiday approached the college boy did himself home from his alma mater and he did walk the streets with his "governor," who was likewise his "old man" and his "chief guy," and he did talk with the old man and did listen to his words, nor did he try to convince that same old man that he knew that which could be summed up in the decimal with a flourish. And when he did think to himself he did think after this wise: "Behold, I am going to college to learn for verily I know not it all. May the day come when I shall be as ripe in knowledge as the governor and as full of the milk of human kindness." And it was the millennium.—Milwaukee Journal.

## Interesting Dead Male Student.

Heisen Keller, the blind and deaf mute, is decidedly the most interesting student in Radcliffe college. She has chosen the French, English and German courses, and in addition the course in history. The examination papers were made out, using the raised point system, and she wrote the answers upon a typewriter. At the lecture she is accompanied by Miss Sullivan, who sits close behind her and gives her in the manual language whatever the instructor may be saying.

## TO NEGRO DAUGHTER.

White Man's Fortune Given by the Court to a Colored Woman.

A peculiarly interesting case was decided by the Virginia supreme court of appeals in Richmond, recently which gave the fortune of a well known Virginian, N. E. Burdine, to his negro daughter and denied the claim of his widow's dower rights therein. In the argument it was developed that N. E. Burdine and two of his former slaves, Roena and Nancy Burdine, mother and daughter, entered into a contract, evidenced by writing and put upon record, whereby the two negroes were to live and serve him while he lived and were to receive in return at his death his farm, \$1,000 in the bank of Abingdon and \$500 cash to be paid to Nancy Burdine. The negroes had lived with Mr. Burdine from the time they were freed until a short time before the foregoing contract was made in 1853. In that year Roena went to Washington county to live, but owing to the severe illness of Mrs. Burdine Nancy would not go, but remained to care for her mistress. Mr. Burdine was very anxious to have the mother back. She had long been a faithful and trusted servant. There was evidence to show that Mr. Burdine admitted being Nancy's father by Roena. He made the contract mentioned to induce Roena to return. She came back when notified of the contract. The agreement was signed only by Mr. Burdine. Mother and daughter served the Burdine family until Roena's death in 1895. Nancy continued to live with and served them until the death of Mrs. Burdine. Mr. Burdine married a second time and the second wife and Nancy not getting along well together, the negroes was removed to a house on the farm. Her residence was several times changed by Mr. Burdine, but she always remained on the place. He died in 1897. The lower court decided against Nancy, but the supreme court of appeals, in an exhaustive decision by Judge Buchanan, holds Nancy entitled to the property which Mr. Burdine agreed to devise to her, and that the personal representative of her mother is entitled to the bank stock mentioned in the contract.

## USE SUN'S ENERGY.

Power May Now Be Obtained for Man From the Orb of Day.

The problem of tapping the giant strength of the sun, of controlling some portion of the power and heat so freely given to man, has been passed from the ancients to the moderns through the hands of the greatest men of learning of all times without any adequate solution until the dawn of the twentieth century. The Greek Archimedes, the Edison of his day, was perhaps the first to handle the question, and to set it traveling down the centuries. Ericsson, the American, and Mouchout, the Frenchman, were among the last to seek the solution, and both succeeded in making the sun operate small motors. Nothing more was done until Dr. William Calver of Washington invented the panchelometer and can now control a greater degree of heat than man ever operated before. The fiercest degree of heat that anyone has hitherto been able to make is the 6,000 degrees that have been registered in the electric arc. Dr. Calver is able to generate 24,000 degrees with absolute safety, while he is at present at work constructing an apparatus which will easily give him the mastery over the full amount of heat that he generates.

With his invention, which, briefly, consists of an arrangement of mirrors, to reflect the sun's rays upon a focusing spot, Dr. Calver could burn down a rocky mountain and reduce it to a level plain without so much as lighting a match. Russian iron of the kind so unburnable that it extinguishes the fire in the fiercest furnace melts under the heat at his control as a wax match is melted by the flame. Tough silver coils or stout glass tumblers become in a moment running liquid in the heat of the focused rays, while with his apparatus he will perforate a soaking wet plank of wood with a dozen holes in as many seconds.—Pearson's Magazine.

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## Seeds for Yucatán.

A company has just been formed to supply the peninsula of Yucatán with all kinds of seeds and provisions in order to compete with the importation of these articles, which, curiously enough, are now largely brought from the United States. Even the very articles that are grown in abundance in the interior of the isthmus are not brought to the coast in such a condition and at such prices as to compete with the American imported articles. The seeds will be brought from the south of the state of Jalisco and from the Sierra de Puebla.—Mexican Herald.

The lazy man's bed is too short for him because he is too long in it.

## OUT IN DE COL'.

De H'f lambe out in de col'—  
Dey mis de fol—dey mis de fol!  
De liver w' cu de col' w' blow.  
De wonder w' y' w' let 'em go.  
Dey sin' no levin' arms let 'em  
De H'f lambe, out in de col'.

De win' wall rou' 'em in de night;  
De winter rain down all de light;  
Long time anell dey see de day;  
Dey hot de way—dey hot de way!  
Dey sin' no levin' arms let 'em  
De H'f lambe, out in de col'.

—F. L. Stanton in Atlanta Constitution.

## Weddings and Traditions.

The ceremonies and traditions which cluster around the marriage service are numerous, interesting and of ancient origin.

The oldest known love letter in the world is in the British museum. It is a proposal of marriage made to an Egyptian princess, and it was written 2,500 years ago. It is in the form of an inscribed brick, and is, therefore, not only the oldest, but also the most substantial love letter in existence.

The first silver wedding dates back to the time of Hugh Capet. Two servants had grown gray in his service, a man and a woman, and what could he give them as a reward? Calling the woman he said:

"Your service is great, greater than this man's, whose service is great enough, for the woman always finds work harder than a man, and, therefore, I will give you a reward. At your age I know none better than a dowry and a husband. The dowry is here—this farm from this time forth belongs to you. If this man, who has worked with you five and twenty years is willing to marry you, then the husband is ready."

"Your majesty," said the old servant, "how is it possible that we should marry, having already silver hairs?"

"Then it shall be a silver wedding," and the king gave the couple silver enough to keep them in plenty. This soon became known all over France, and it became a fashion after twenty-five years of married life to celebrate a silver wedding.

The practice of the wife's assuming the husband's name at marriage is a Roman custom. Julia married to Pompey became Julia of Pompey. In later times married women signed their names in the same manner, but omitted the "of." In Iceland the opposite has been the custom. There the husband assumes the wife's name.

The word wedding is derived from the wed or security which the Anglo-Saxon bridegroom gave at appraisals for the due performance of his contract. This wed was held by trustees, and in addition to it the bridegroom wore an epousal ring. As for the wedding ring, it was first designed by Prometheus, according to tradition, and fashioned out of adamant and iron by Tubal Cain, and was given by Adam to his son to this end, that he therewith should espouse a wife.

The wedding cake is the remains of a custom whereby a Roman bride held in her left hand three wheat ears, and many centuries later an English bride wore a chaplet of wheat. The bridesmaids threw grains of corn or small bits of cake upon the heads of the newly married and the guests picked up the pieces and ate them. The wedding cake did not come into general use until the last century and was then composed of solid blocks laid together, food all over, so that when the outer crust was broken over the bride's head the cakes inside fell on the floor and were distributed among the guests. Bridal favors are of Danish origin. The true lover's knot was first designed by Danish hearts and derived its designation from the Danish proverb—"I plight my troth."

The throwing of the slipper comes from the custom of the bride of the father giving a shoe to the new husband in token of transference of power over her, the bridegroom lightly tapping the bride's head with it.

The best man is a survivor of the band of friends who accompanied the suitor in his wife-winning and kept watch for him over the bride's tribe, while the lover sought the opportunity to carry off his prize. The honeymoon journey is the hurried flight of the husband with his wife to escape the vengeance of the pursuing tribe. The presents given the bridesmaids and ushers are simply a relic of the rough bribery used by the ancient bridegroom among his personal friends so that they would assist in the capture of his chosen bride when the day arrived on which he had determined to carry her off. In the fifteenth century a bride—if one of the aristocracy—often received twenty rings from her relatives and six from the bridegroom—two when he became interested in her, two for the epousal and two when they were married.

## Domestic Science at Purdue.

The faculty of Purdue University and the farmers of Indiana are to be congratulated on securing the services of Mrs. Nellie Kedzie, Peoria, Ill., to give instructions in domestic science during the winter term. Mrs. Kedzie was for years a professor of domestic science in the Kansas Agricultural College. At the present time she holds the same position in Bradley Institute. Mrs. Kedzie is well known as a teacher of domestic science and as a lecturer and demonstrator at farmers' institutes and other public meetings. Mrs. Kedzie will lecture at Purdue on Saturday of each week during the winter term on the general theme of "The Home," "Home Making" and "Household Management." Some of the specific subjects that will come up for consideration are:

What Constitutes a Home.  
Woman's Sphere in the Home.  
Training for Home Making.

The Science and Art of House-keeping.

The Building, Furnishing, Decoration and Care of the House, Clothing and Sewing; Foods and Their Preparation.

The general lectures will be supplemented by a few demonstration lectures to illustrate and emphasize the applications of Science in Art and Cooking. A rare opportunity is thus afforded to farmers' daughters and also young farmers' wives to get instructions in the important subject of domestic science from one of the best teachers that the country affords.

While taking Mrs. Kedzie's lectures young women may also get instructions in farm dairying, horticulture, floriculture, house sanitation, household chemistry, botany, drawing and English. It will be seen, therefore, that a highly attractive and thoroughly practical line of work is offered to young women in the Winter School of Agriculture.

The courses for farmers' sons are about the same as in previous years. Brothers and sisters, young farmers and their wives, who desire additional preparation for success in life and who can leave home during the winter months, should not miss the opportunity to take the Winter Course in Agriculture at Purdue, which will begin on the 8th of January next. An illustrated circular giving full information will be sent on application to W. C. Latta, Lafayette, Ind.

## Can Dogs Talk?

In the year 1899 my father, who was city physician of the London (Canada) Hospital, owned a very intelligent Cocker Spaniel that was a great pet with all of us, but so attached to father was he that he frequently caused him a great deal of trouble because (as was frequently the case) in his professional visits he found that it was necessary to lock him up or he was sure to follow, and so been was his scent that even half an hour was not long enough to keep him shut up, so that we children often got into hot water by letting the dog out, when he was sure to find father, and, as I have said, in some of his professional visits this was most objectionable, says a contributor to an exchange. We lived then on York street, and my married brother on Eldon street about half a mile distant. Of course there were daily visits by different members of the families from each house; consequently "Sport," father's Cocker Spaniel, and "Nelson," my brother's fine Newfoundland, were good friends, though of very different temperaments. "Nelson" dignified (though most affectionate), seemed to regard "Sport" as a giddy, foolish dog, and when out together with any of us would watch "Sport" with seeming disgust, if not contempt, as the poor little fellow would chase and bark at the sparrows in the street, yet he would share his food or let "Sport" play with him as kindly as if he was his father. I may here state that "Nelson" was indeed royal blood, his brother having been presented to the Prince of Wales when he visited Canada in 1860.

Now to the question, Do dogs talk? The following are facts that can be sworn to: The hospital was quite a little distance out from the city, and my father had to pass a farmer's house on the way to and from the hospital. This man owned a mongrel dog that had attacked and worried "Sport" so often that father had to take "Sport" into the carriage or leave him behind, either of which was not to "Sport's" liking, but finally it was decided that "Sport" must be locked up when father went to the hospital. Remember "Nelson" was not father's dog, and never followed the carriage, but one day when "Sport" was locked up as usual, when by chance the girl left him out, and when half way on his journey the doctor was vexed to see "Sport" scampering and barking after him. After scolding and refusing to take the dog into the carriage, the poor little fellow saw his old persecutor and tried to escape, but was well shaken. "Sport" set off home at full speed, but as the sequel shows, he only went to my brother's to tell "Nelson," for on the return trip the farmer stopped the doctor to show him his dead dog, and this was his story: "Your little Spaniel and a large black Newfoundland dog have worried my dog to death. The Newfoundland dog had him killed before my wife could get him from the field, and she says that the big dog was not five minutes at him, but he never let go his hold and the little dog finished up the job and ran back as fast as they could toward the town." On father's return, as "Sport" was not home, he went to my brother's and there found "Sport" licking the blood from "Nelson's" hair and showing the most affectionate attention and when called home he refused to leave and remained with "Nelson," as much as to say, "No! You would not protect me, and I won't leave a more faithful friend even to go with you until I am sure he is not in need of my companionship."

## Best Pulp for Food.

A Nebraska correspondent reports that many small farmers living near sugar beet factories feed pulp and all are eager to obtain it, piling it up in large heaps in cold weather, so that when the factory closes they will still have a supply. Pulp spoils very rapidly in warm weather. It heats, gets soft and slimy and will spread out over the ground if piled up high. One can dump pulp from a point 15 feet above the ground all summer long, and after the third day the pile will not get any higher, but the base of it will constantly widen until it reaches some obstacle to arrest it. It will carry away a half wire fence, posts and all, but it makes a good food for stock—just the same. Hogs will not eat it until it decays.